

# December, 1957

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SAINT LUKE HAS BEEN CALLED "THE MAN WHO GAVE US CHRISTMAS"  
BECAUSE OF HIS ACCOUNTS OF THE ANNUNCIATION,  
NATIVITY AND INFANCY



WE PRAY FOR ALL OUR READERS A HAPPY  
AND HOLY PARTICIPATION IN THE  
JOYS THE EVANGELIST'S PEN  
DESCRIBED



# The Holy Cross Magazine

Dec.



1957

## "Most Solemn December"

**S**T. JOHN THE BAPTIST introduces us to the great season of Advent. "Last of the prophets and first of the saints," he sums in himself the great preparatory work of Israel. All but the invincibly prejudiced recognised him as a prophet, the first such gift of God for four centuries, and Christ even called him more than prophet." (Matt. 11:9) The massive figure of John seems to compete the long period during which the cosmos was prepared, that during which humanity developed to a rational and spiritual position, that during which man heard and learned from the Progressive Revelation of God, that during which human civilisation advanced to become a possible environment for the Work of Salvation.

After the Forerunner's shout to repent and done its part, the Lord built on his effort but did not copy his spirit. "Repent" is all the word for us. "The Kingdom is at hand" is still our warning when we approach the King's Table (see in this issue, "Bless me, Father") and whenever we would think ourselves in control of our lives and time. At Advent has not been accepted as a season of abstinence like Lent. Only in cloisters are there any echoes of the austerity of the practices of the solitary desert faster.

But very obviously there is another great

character in Advent, as the lessons and propers of the season show. That is Mary, who also sums up in herself all the mighty preparatory work of God and of good men. Her feast on December 8th reminds us of her place in the long providence of God. The missal Ember Day propers and various office lessons of Advent recall the Annunciation, and other devotions bring the gracious thought of the Virgin-great-with-child to the fore. As the Nativity nears, the Precursor yields place of prominence to the Birth-giver.

Preparation is the instruction from both dominating Advent Saints. Really to get ready to welcome the Son of God and of Mary is our task and joy.

The "Sanctoral Cycle," the system of holy days independent of the Christian Year, gives emphasis appropriate to Advent and offers overtones.

St. Francis Xavier (December 3rd) reopened the Far East to the Christian religion, and "Repent ye" was heard from his lips by distant nations.

St. Clement of Alexandria (December 4th) claimed all of Greek culture as tributary to Christianity, so putting Plato and the philosophers almost among the prophets as preparatory for the Gospel.

St. Barbara (also December 4th) is dear

to this family because of the western foundation. She did not shout aloud her faith as did the Baptist. She merely altered her father's architectural plans to provide a triple set of windows in honor of the Trinity. Santa Barbara railroad station is perhaps the only one in the country adorned with a symbol of the Trinity as if it were a church.

St. Nicholas (December 6th) is Santa Claus. "I say no more."

St. Ambrose (December 7th) laid master-

ly hands on Roman ideals of law and order to bring them into the practical outlook of Christianity, and the pagan effort was recognized as a preliminary help and permanent tool of the true religion.

St. Thomas (December 21st) gives us the final word about the Babe of Bethlehem: "My Lord and my God." Not just Master, not just Lord . . . it is God's Birthday . . . that we join John, Mary, and all saints in preparation. What shall we bring Him

## Unto The Altar Of God

BY ESTHER H. DAVIS

### 6. THE COMMUNION INVITATION

*Draw Near with Faith*

Faith has brought me to many places and led me down devious paths. She has companioned me through all my life and shown me things earthly eyes could never see.

Naught can destroy her, for she is of God, is sent by Him, one of His priceless gifts. Though I may doubt and question, she holds fast. Though I berate her for a senseless fool, she keeps her counsel deep within my heart, serenely patient, waiting my return. On sunny days the measure of my joy is deepened and increased by her assurance. As earthly music fills me with delight, faith tunes my ears to sweeter melodies as yet unheard, which pour in a rich golden tone from Heaven.

Sometimes at prayer she kneels with me and reveals windows opening on a landscape more majestic and sublime than any I have ever seen or guessed. If my crosses seem too great for me to bear Faith gently slips beneath to share their weight. When at bereavement I rebel, she quietly reminds me that the one I love is safe with God. She does not forsake me in the Dark Night of the Soul but measures step for step with mine down the dark, tortuous way, leading me safely through and bringing me at last into the dawn. And there it is her light that makes the dawn, shining more clearly radiant than before.

The evidence of the things unseen in God's

great universe, invisible yet in reality more tangible than those I see and touch, Faith gives me for my own. To all the joys Heaven offers but cannot supply, Faith gives the substance, insuring their fulfillment. Despair and terror are unknown to her, nor can she ever grieve. She sees our life for what it truly is, the chrysalis from which we shall emerge, perfected by the trials there endured. She knows the sufferings we find so grievous here are not to be compared with the happiness God has prepared for us. Thus she bathes our days in lucid, crystal light.

Yes, Faith and I have traveled many roads and paused by doors to which she is the key. Of all her ways this surely is the best, when at her bidding I approach to find the Throne of the Lord. Hope there is guard and I wait all who come, but it is Faith that shows the ways and makes for me a place. Of the greatest of these is love, we have been told, but I would sing a song of praise for Faith. She is the power that clears my earth-dimmed eyes, allowing me to perceive the Sacrament, and claim it for my own. She has directed all my steps to this and has prepared my heart and soul and mind. She has never failed me in the past I come with confidence and trust, knowing the blessings freely offered here. In gladness I come near with Faith to take them to my comfort and feed upon the Living Bread, in which alone is life.



# Bless Me, Father

BY WELLES R. BLISS

This paper is written to help people who are discouraged about their confessions.

After your first confession you may have felt great release and elation. But even if you did not, you probably thought that this new beginning would result in steady spiritual growth.

But now you appear to be stuck in a rut and your confessions seem mechanical and almost meaningless. Perhaps the same old sins have to be listed over and over again; you wonder if the Sacrament of Penance is really doing you any good. Or there may be varied and numerous sins but of a superficial sort compared with the ugly selfishness which deep in your heart you sense so poignantly. Again, there are some souls who cannot remember, at times, any specific sins since their last confession. They say: "I search my soul and truly I cannot find anything which I knew to be a sin when I committed it. Yet I am more aware than ever before that I am a grievous sinner. What shall I do?"

The answer to that last case is plain. At the time for your regular visit to your confessor, say to him: "I cannot remember any sins at this time, Father. Please give me your blessing." This is much more honest and wholesome than to try to work up an unreal sense of guilt for things which were done without any wrong intention. By the very act of going to our confessor we acknowledge our genuine sinfulness, deepening our humility and responding to God's gracious invitation. Furthermore, by going to our confessor regularly, even without a list of sins, and asking for his blessing, we are keeping a regular habit which is most healthful for the soul; but by going only when we have a list we are responding to the temptation to avoid this powerful means of grace, and thus we quietly undermine our own spiritual lives. On the other hand, of course there will be times when we do remember sins.

Now all of the types we have just mentioned have this in common: they are discouraged about their confessions. They ask in bewilderment: "Why do my confessions seem so unreal? Why do they seem to accomplish so little? Do I prepare for them earnestly enough? Perhaps I am too superficial or ask the wrong questions in my self-examination."

This much may be said at once for your encouragement: You are not the only one! The majority of earnest souls (probably all) go through these periods of grave concern. And the very fact that you are troubled is a proof that you ARE in earnest; otherwise you would not care.

In a moment we shall offer three, much fuller, considerations for your comfort. But first, let us remind ourselves of the divine loving-kindness which underlies the Sacrament of Penance.

Briefly, the purpose of confession is to get right with God. Our sins have alienated us from Him and we must ask His forgiveness and seek restoration. We have sinned against God—as the great Penitential Psalm (the fifty-first) puts it: "Against thee only have I sinned and done this evil in thy sight." No matter what we have done to our neighbor, that is as nothing in comparison to the enormity of the offense against divine love. AGAINST THEE ONLY!

But the patience and love of God are such that whenever we humbly and contritely come to Him seeking pardon and forgiveness, He bestows the grace of Absolution. We have committed sins against God one at a time; we must admit them to Him one at a time. We must yearn for His forgiveness and restoration. This He gives, not because we deserve it but because He loves us. Even while we were yet sinners, God loved us. The joy that is in Heaven over one repentant sinner is incalculable. Just think of it; we can bring joy to the angels by our penitence.

Not merely does He pardon and restore us, not merely does He treat us as if we had not sinned—that in itself would be wonderful enough—but the barriers between the sinner and God have been removed and His grace (divine power) is freely poured upon us to strengthen us to fight more manfully in the warfare of the soul. His divine power deals a telling blow at the sin which is in us all. We are again in a position to grow spiritually through that power. The Father can say of us: "This my son was dead, and is alive again." (Lk 15:24)

God never tires of restoring the penitent. What a glorious fact that is! No matter how often we have grieved Him with our so many and great provocations, the penitent can always start over again. Even on his death bed it is not too late. Such is the love of God. "The Christian life is an unending series of new beginnings."

### *Three Comforting Considerations*

(1) Penance is a Sacrament. As in all Sacraments, the important part is not what WE do, but what GOD does. We must prepare ourselves as well as we can, examining our lives since our last confession and using some yardstick of penetrating questions. We may use the Decalogue, the Root Sins, the Beatitudes, the Virtues, the thirteenth chapter of First Corinthians, the Fruits of the Spirit, our vows made at Baptism, Confirmation, Ordination, Marriage, our own personal list of sins. We can use any one of these and it is good to vary them. We must use them with complete honesty, hiding nothing through shame or laziness.

But at best our effort is poor—like man's part in Baptism or in Holy Communion: a little water, a bit of bread and wine. God's part is truly stupendous. He takes the water (not really enough for us to wash the dirt from our hands) and cleanses our souls from all sin; the morsel of bread and the drop or two of wine strengthen and refresh us on our spiritual pilgrimage. Indeed under the appearance of bread and wine Christ Himself dwells in us and we in Him. So in Holy Penance our part is small; for, try as we may, our preparation is imperfect; it is God's part that is so tremendous. A contrite but

poor, soiled heart is offered, a heart separated from its lover by its own selfishness and rebellion, and God wipes away all the sin and tells us: "Go in peace, I have forgiven away all your sin and I place in your hand a bright sharp sword for your fight against your particular temptations."

We are so self-conscious that we put almost all our stress on what WE do—OUR preparation, OUR confession, OUR contrition, OUR purpose to amend. Of course we must do our very best. But we see that the truly BIG thing about Penance is not what we do but what GOD does—the restoration of the fresh impouring of divine, loving power, joy, tenderness and acceptance, all of which we receive through Absolution.

(2) Absolution's primary objective is not sins but SINFULNESS. Of course, all our sins are forgiven, both those we confess and those we honestly could not remember, but the divine love is aimed chiefly at the awful root of selfness-apart-from-God which is an ugly caricature of the Blessed Trinity (Cowardice, Lust—in the broad sense, Greed for comfort and pleasure—and Pride—these three in the one root of self).

That ugly root of self will be in us until we die. We must not imagine that we shall ever in this life be perfect; to think so is heresy. St. Paul said: "*Henceforth* there is laid upon me a crown of righteousness." (II Tim. 4:8) St. Francis de Sales cried: "Blessed am I when on my deathbed, I can say that I am converted." Paul knew the need of a disciplined life when he said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) An English bishop well stated the need for diligence in the warfare of the soul when he replied to a question about salvation: "I have been saved; I am being saved; and I pray God I shall be saved."

Every Absolution is a blow struck at the ugly root so that, when we die, it will easily slough away and we shall step forth into new life, radiant and triumphant.

(3) Holy Penance, being a Sacrament, is not only a means of grace, it is also a symbol. At Baptism the pouring on of water symbolizes



zes the washing away of sin which it effects. The consecrated bread and wine at Holy Communion not only convey but also symbolize the Food of souls. So, in Penance, to kneel down and confess our sins like a little child telling his father how he has been disobedient, is the appropriate act of a sinner. We get no medals for confessing; on the contrary, the harder it is to confess, the more we should rejoice. As Mary Magdalene poured forth the precious ointment on our Lord's feet in a costly act of adoration, so the harder it is to confess, the costlier is the ointment we offer. It was David who said that he would not give to the Lord that which would cost him nothing. So the very act of confessing increases our humility and our love for God. It is a very good thing for us to be humbly on our knees before the divine Majesty, acknowledging our sinfulness.

To sum up: God's part is the far more important one; His power attacks the root of our sinfulness; the act itself symbolizes our contrition and deepens our love. For these three reasons, therefore, we should make our confessions regularly, rejoicing in the knowledge that our Lord Himself instituted this sacrament, as related in St. John 20:21-23; and that, whether we "feel" it or not, God is using it for our salvation. He lops off the branches of our sinfulness by absolving our particular sins and, above all, sets His axe to the root.

### *Proposals*

Two proposals are offered in the matter of self-examination; one concerning our nightly examinations, the other concerning an annual self-examination.

Each night, before retiring, we should (as before any occasion when we approach God in prayer) pause for a moment of recollection, reminding ourselves of WHOM we are addressing — God Almighty — and so driving out of our minds any alien matters; asking the guidance of the Holy Ghost to assist us in what is about to be undertaken. The Abbot Marmion said of the Divine Office (and it is true of any action of prayer): "The spirit in which we begin the Office will dominate the whole recitation." (*Christ—the Ideal of the Priest*, Herder, St. Louis,

1952, p. 240). The Spiritual masters agree in praising the value of preparation for prayer.

We should picture our Blessed Lord standing there in front of us, looking into our heart—Christ, "to whom all hearts are open, all desires known and from whom no secrets are hid." This takes away from the mechanical and superficial aspects of examination. As we kneel there, we ask HIM to examine us; saying to Him, "Lord, what have I done today that wounded you?"

Sometimes we might add, "Lord, have I pleased you this day in any way?" The purpose of self-examination is not just negative—to find out the uglier aspect of ourselves; it is also to find out where we have acted for love of God. We should ask Him: He will show us. We need not be afraid that if we discover something which has pleased Him we are victims of spiritual pride, lacking in humility. True humility does not consist in thinking poorly of oneself, but in thinking honestly about oneself; seeing oneself as God sees him. When we do find that we have pleased God, we should rejoice that it is so and bless Him, thanking Him that His power has made it so—"Not unto us, O Lord, not unto us, but unto thy Name give the praise" (Ps 115:1).

Once a year it is a good thing to take time out for a "bird's-eye-view" of ourselves. An appropriate occasion for this would be on the anniversary of one's Baptism, Confirmation, Ordination or Marriage. This is not to work up a list of sins but to take inventory, to discover where we stand, whether we have advanced or fallen away spiritually during the past year; whether we still have the aspiration to be a saint. Have we improved? The important thing is not to see how far we are on the road, but whether we are trying to progress.

Those who know the Rev. Alan Whittemore, O.H.C., will not fail to see, especially here but also throughout this discussion, his guiding hand. Fr. Whittemore particularly suggests that, in addition to seeking our spiritual gains and losses, we should ask ourselves: "What, roughly, do others probably think of me? What sort of person do they



consider me—outside and in? If I were somebody else, what would I think of that person? Finally, and most important of all, what does Jesus think of me?" Ask HIM!

We should be very honest with ourselves, trying to see ourselves as God sees us; not misrepresenting the facts but rejoicing in our real gains and thanking Him, recognizing that any progress is through His help. While keeping rules and the letter of the law is important, that is not what God is chiefly interested in. He is far more concerned with our attitude—our sincere and persistent desire to please Him, the spirit in which we live: the spirit of love, courage, tranquility, joyousness.

Fr. Whittemore suggests that we look at various aspects of our lives in this annual review.

Have I been reverent about Holy Things? What about my recollection in entering God's House, during services and my own private devotions, in my preparation for and thanksgiving after Holy Communion—have I done them? Have I thought of God during the day through brief words of prayer—the practice of the Presence of God?

How have I used my mind? Have I tried to study regularly, to learn more about what the Church teaches, especially devotional reading?

Have I used my talents wisely?

Have I given part of my attention to things other

than strictly spiritual—music, poetry, hobbies, I must have a balanced life.

"Constructive mortification" is important. W. am James said that we ought to do daily two things we do not want to do. Physical: do I take sufficient exercise? have sensible, but not too strict, rules of exercise? of getting up and going to bed? of sleeping, eating and drinking? In speech: do I talk too much, too little, too much about myself? do I interrupt? try to dominate conversations? or, do I listen well, try to draw others out, knowing I can learn from them, graciously accepting interruptions? In interruptions: How do I respond to interruption by phone or doorbell when I am busy or at leisure? am I impatient with children, animals, even inanimate objects? How do I accept pain, discomfort, sickness, inconvenience, distasteful food, etc. Am I trying to bear my cross joyfully for the love of Christ? Do I allow myself to become impatient, discouraged with myself, being unwilling to be what I am? Do I accept my own ugliness?

Have I been fighting resolutely, with all my might against sin?

Sloth—Have I been lazy in the usual ways? being "too busy"—not stopping to pray; is there anyone whom I should write—and do I try to do something worthwhile in my letters?

Anxiety—do I worry about lots of things? fail to make sincere efforts to trust God? Do I know whether I am a victim of scrupulosity and see ugliness (knowing it is always accompanied by anxiety)? Have I been oversensitive? suspicious and duly concerned about what others think and about me?

Have I been full of irritability, self-pity, jealousy?

Do I vacillate? (It is more important that I make my choice for the right reason, boldly, forthrightly, trustfully and for the love of God.)



LEGEND OF ST. NICHOLAS (December 6) — by Pesallo

The Bishop Delivers the Kidnaped Boys



Have I kept my resolutions?

Honesty—Have I lied, exaggerated? made excuses which do not hold water? Have I been honest in my judgment of others, charitable, or have I been swayed by my personal likes and dislikes, and by what others say? Am I honest in recognizing my own real motives? (N.B. They are not necessarily sinful for not being the highest. It is not wrong in itself, for example, to want to be liked by others, or respected. But it helps if we recognize this honestly and do not credit ourselves with charity towards others that is really charity toward ourselves.) How would I like to be made of glass, so everyone could see all my thoughts? It has been said that the saints are people without secrets.

Friendliness—Do I give myself wholeheartedly to all who come along? are there any exceptions? There must not be any deliberate exception, for that would spoil everything. Is there anyone to whom I should make amends? Am I forgiving? Do I remember how often God forgives me? (It is usually we who need the forgiving—what a pity if, when we do have a chance to forgive, we do not grab it!) What about carping and criticism (it can be very subtle, too often prefaced by saying how much we like or admire so-and-so . . . but . . .)

The above is only a suggestion and a start in looking at oneself annually and through Christ's eyes.

Sibyl Harton in her little book, *The Practice of Confession* (p. 48), writes "Dom Armion says that 'the degree of grace given in the Sacrament of Penance is measured to the dispositions of the soul,' not, be it noticed, to the length of the Confession; and that 'it is not grace one of our primary concerns in confessing at all?'"

H. C. Chery, O.P., also emphasizes this aspect of grace when he says the Sacrament of Penance "occupies its proper place as one of the most powerful means of sanctification made at our disposal by the Church of Christ." (*Frequent Confessions*, Blackfriars, 1954)

So, once we grasp the real value of Holy Penance, we will see that the important thing is not the "laundry lists" (though they have their place) but the regular return to God in this Sacrament to admit humbly our sinfulness and let *Him* act—striking at the very root of that sinfulness and empowering us to fight more manfully against the prince of darkness.

"Be strong in the Lord and in the power of His might!"



**ST. BARBARA**

School of Troyes, 16th c.

Courtesy, Metropolitan Museum of Art

#### INASMUCH

*Little the meat I have given,  
Seldom a thirst did I slake,  
Few are the backs I have robed, O King,  
Or pains endured for a stranger's sake.  
The sick and imprisoned I've prayed for,  
Lord,  
Somehow I have seldom seen,  
The consoling words and the helping hands  
Have been few and far between.  
But I've used a gift for my brother's sake,  
In however small a way.  
Will a poem for him be a gift for Thee  
When I stand at the Judgement Day?*

—BY CHRISTINE FLEMMING HEFFNER

# Studies In Canon Law

BY E. BURKE INLOW

## CHAPTER V

The opening years of the 16th century marked the appearance, for the first time in western civilization, of a complete and systematic socio-economic doctrine. This was the doctrine of the Canon law. Drawing deep from the archives of church principle and experience, it took an heretofore unconnected body of unrelated opinion and welded it into a whole which for sheer inspiration and logical acclaim has never been surpassed. It is our purpose here to examine this doctrine, to state its essential principles, and to provide the main core of its development.

There are three great economic principles of the Canon law. The first is that in the selling of goods, we should charge a just price and nothing more. The second principle is that we should loan to our neighbors, goods or money without expecting any return except the thing loaned. The third principle is that no worker, by reason of his status, is to be deprived of the just rewards of his labor. We shall examine these principles in turn.

### THE JUST PRICE

The teaching of the Gospel as to worldly goods is unmistakable. Our Lord reminds us on more than one occasion that we are not to lay up for ourselves treasures on earth. Matthew, Mark, and Luke—all three—report Our Lord's concern with the fleetingness of earthly possessions. The pursuit of wealth as an end in itself means clearly, alienation from God. "It is easier for a camel to enter in through a needle's eye than for a rich man to enter into the Kingdom of Heaven." Indeed the Book of Acts reports that the Apostles had all things in common, and instances the case of property holders selling their lands and houses and laying the prices of the things at the Apostles' feet. Truly, spiritual perfection could only be identified with the selling of all.

The early Christian fathers followed the doctrine through with regard to the pursuit of gain to eventually deny to the individual the right to do what he liked even with his own.

"Shameless saying! 'My own,'" burst out St. Ambrose while upbraiding a proponent of the Roman doctrine that there can be no injustice if there is no invasion of another's rights. "'My own,' sayest thou? What is it? From what secret places hast thou brought it into the world? When thou enterest into the light, when thou camest from thy mother's womb, what wealth didst thou bring with thee? . . ."

That which is taken by thee beyond what would suffice to thee is taken by violence. Is it that God is unjust, in not distributing to us the means of life equally, so that thou shouldst have abundance while others are in want? Or is it rather that He wished to confer upon thee marks of His kindness, while He crowned thy fellow with the virtue of patience. Thou, then, who hast received the gift of God, thinkest thou committest no injustice by keeping to thyself alone what would be the means of life to many? . . .

"It is the bread of the hungry thou keepest; it is the clothing of the naked thou lockest up; the money thou buriest is the redemption of the wretched."

St. Clement was of a like opinion: "The use of all that is in the world ought to be common to all men. But by injustice one man has called this his own, another that, and thus has come division among mortals."

If private enrichment was sinful, was trade? Once again, the early fathers held that it was. Tertullian remarks against the idolators that "if covetousness is removed there is no reason for gain and if there is no reason for gain, there is no reason for trade." Similarly, St. Jerome argued that one man's gain was another man's loss and hence trade was dangerous to the soul.

In the same vein, St. John Chrysostom pointed out that "whosoever buyeth a thing, not that he may sell it whole and unchanged, but that it may be material for fashioning something, he is no merchant. But the man who buyeth it in order that he may sell



again unchanged and as he bought it, that man is of the buyers and sellers who are cast forth from God's temple."

In other words—and this was the position taken by the Fathers—a man may buy raw material for his work but to buy the finished article for trade is sinful and only one degree better than usury. In the caustic words of St. Augustine, "business is itself an evil for it turns men from seeking true rest which is God."

Generally speaking, the early Church held rigidly to this position and the theory itself never quite escaped the canon law. As evidence of that it is only necessary to point out that all but one of the above citations are taken directly from Gratian's *Decretum*. But it is true too that in the very nature of things, this concept was bound to set up tensions within a rising capitalistic order. M. Pirenne reports a characteristic story, told in this instance of S. Gerald of Aurillac, which illustrates the point quite clearly.

As this pious lord was returning from a pilgrimage to Rome, he met in Pavia some Venetian merchants, who asked him to buy oriental stuffs and spices. Now, he had himself purchased in Rome a magnificent pallium which he took the opportunity of showing to them, mentioning how much he had paid for it. But when they congratulated him on his good bargain, since according to them the pallium would have cost considerably more in Constantinople, Gerald, reproaching himself for having defrauded the vendor, hastened to forward him the difference, considering that he could not take advantage of it without falling into the sin of avarice. (p. 28 Pirenne, Henri, *Economic and Social History of Medieval Europe*)

If the pious Christian conscience was thus being tested, so much the worse for the ordinary man. In the first place, to the lowly merchant, hovering unprotected outside the city walls, was coming the first fruits of the new revival of commerce. Heretofore homeless and often despised, the wandering new-comer was joining with his fellows in organizing a burg for themselves. Not a burg at first, of course, but at least an active place of transit through which his merchandise could be carried. Humble as it was, it was enough. For when merchants collected in favorable spots, there the artisans gathered also. And this concentration—commercial and indus-

trial—created the new burg.

The significance of this, of course, was that the medieval burg or city had been synonymous with the bishop. His see was not merely a complex cure consisting of many souls, but it was a center of ecclesiastical administration as well. A failure of incorporation—and there was a trend away from it—thus placed the new class beyond the immediate pale of supervision by ecclesiastical authority. The town-dwelling Christian was hence quick finding himself in the unenviable position of the sheep who is unprotected and conveniently accessible for the shearing.

This was a single aspect of the changing economic order. A second and more significant was that the needs and tendencies of the new bourgeoisie attracted a protection of its own. By the beginning of the 11th century, an embryonic commercial code was being formulated, building upon the Roman civilian theory of absolute individual property and recognition of the unlimited freedom of contract. In answer to the question, was a man entitled to the highest price the buyer would pay as long as he did not fraudently mislead, the Roman law replied, yes. The *Digest* itself quotes Pomponius and Paulus to this effect. "In buying and selling, a man has a natural right to purchase for a small price that which is really more valuable, and to sell at a high price that which is less valuable." Here was meat for the new bourgeoisie mind.

What was the church to do? She herself was involved deeply by this time in the economics of the new age. While there may have been very little temptation to toy with the sin of avarice in England, where capitalism was slow to development, the temptations were overwhelming in Florence and Venice, Cologne and Lubeck, Ghent and Bruges. Great foreign merchants, Lombards, the men of Hansa, the Flenings, were all rising to haunt the ghost of the first apostolic Christian community which had all things in Common, which had no Church buildings and only a fluid hierarchal organization. No, the status of the Church was changed. In truth, it was status.

The concept of the just price provided the answer to this uneasy dilemma. As first formulated by St. Augustine, it was stated thus: "I know a man who, when a manuscript was offered him for purchase, and he saw that the vendor was ignorant of its value, gave the man the just price though he did not expect it."

The development of the principle of the just price passed through many hands. It entered the canon law early and remained the spearhead of the economics of Gratian. In its original form, of course, it was little better than a crude prohibition against trade. By the 13th century, it was no such thing. As formulated by St. Thomas, for example, the old Augustinian concept of the just price ran about as follows: Trade is not sinful in itself but only dangerous, as tempting to sin. A man has a right to sell things dear enough to keep himself and his family in what may be looked upon as reasonable comfort, or even in the dignity required by his position in life, but to sell dearer than this is profiteering." "To provide a house or a city with the necessities of life," he argued, may be distinguished from trading "not for the necessities of life but for the sake of gain."

"The first kind of exchange," St. Thomas went on to point out, "is laudable, since it serveth natural necessity; but the second is justly blamed because, in itself, it serves the greed for gain which knows no limit, but tends to infinity. Therefore trading, considered in itself, has a certain baseness in that it does not imply, in its nature an honorable or necessary end. Nevertheless, it does not by its nature imply anything vicious or con-

trary to virtue; wherefore, nothing preventeth gain from being directed to some necessary or even honorable end, and thus becoming lawful."

The position advanced by the Schoolmen—St. Thomas being a spokesman for a large group of much the same mind—represented as it did a movement from a static to a fairly mobile concept of economic relations remained the classic formulation of the canonist doctrine. Its development passed through further refinements, of course, but in essence it remained the same. Time and time again the market price pressed in upon it, threatening the doctrine with complete annihilation. This was particularly true on the eve of the Protestant Reformation when churchmen as well as lay people were riding the mounting tide of capitalism. But the just price lived on, through the bitter battle with the monopolies which I have dealt with at considerable length in my book "The Patent Grant," through to the end of the 19th century. It was a concept which was basic to the canonist doctrine of the period we are now examining. It was a concept which clung to a three fold formulary:

1. Prices should not vary according to supply and demand. There is one just price for every article in every country or district.
2. With regard to trade, there is a distinction lying in the motive of the trader. If he aims at supplying himself and family and making a gain, there lies the just price. Speculative trading is thus condemned.
3. There should be regulation of weights and measures.

— TO BE CONTINUED —

## Sailing With The Hellenic Society

BY FRANKLIN JOINER, O.M.C.

Ever since I was a small boy and used to lie on the floor before the fire, leafing over the pages of Stoddard's *Illustrated Travel Lectures*, when I could not much more than "read the pictures," I have had a great desire to see the world. When I grew to manhood it was my privilege to visit some of the

more obvious scenes of travel, such as London and England, Paris and France, Rome and Italy, and the intervening countries. The more one travels the more one wants to travel, and while one visits many places he does not care to visit again, there are always places he wants to revisit, and new places



He is eager to explore. I have just returned from a cruise with the English Hellenic Society to Greece and the Islands of the Aegean and, while I can in no sense rival Stoddard for I have no pictures with which to illustrate these pages, I am moved to tell you the story of my three weeks on the t.s.s. *Philippos* with the Hellenic Society. Even if one is not learned, there is no reason why he should not belong to a learned society, and every reason why he should associate with learned men.

The cruise of the Hellenic Society, sailing from Venice and returning to the same port three weeks later, was accompanied by five guest lecturers, all of whom are eminent classical scholars. Sir Maurice Bowra is Warden of Wadham College, Oxford, and has been Vice-Chancellor of the University. He is the author of many books on Greek literature. The Lord Bishop of Exeter, Dr. Mortimer, was both Chaplain of the cruise, saying Mass on Sundays and Holy Days of Obligation, and interpreter of the Eastern Orthodox Church and its development in a series of illuminating lectures. The majority of the Greeks, about 96 percent, belong to the Greek Orthodox Church. Mr. F. Kitchen Smith, head of the department of Classics at the University of London Institute of Education, was making his eighteenth visit to Greece, and knew the land we were to visit as well as he knew London. He not only lectured on shipboard, but also at many of the sites where he was our courier. The Rev. Gervase Mathew, a Roman Catholic Priest and a Religious, is the University Lecturer at Oxford University in Byzantine studies, and is himself an archaeologist of distinction. He is one of the chief living authorities on Byzantine painting and mosaics, and has made a special study of the medieval history of the coast of Asia Minor and the East Aegean. At last, but not least, Mr. C. B. L. Webster, Professor of Greek at the University College, London, who has been President of the Hellenic Society and is now Vice-President of the Classical Association. His wife was the gracious hostess of our party consisting of 140 persons, largely from England, and generously disposed over a

boat that is designed to hold 225 comfortably. There were at least two lectures concerning each important site we visited; one before the visit, preparing us for what we were about to see, and one after we had visited the site, summing up and fixing in our memories these notable occasions. Before I go any further with my story, I want to assure you that I am not "advertising" the Cruises of the Hellenic Society, nor am I in collusion with any travel agency! It seems selfish to have had such an interesting experience and not share it with others.

After a full day and two nights sailing from Venice down the Adriatic and along the coast of Yugoslavia, we arrived at Patros, the entrance to the Gulf of Corinth, and exchanged the ship for a motor-bus, to "rock and roll" on a rougher surface than the sea, to Olympia, where after the uneven seascape we found a land-scape that was both serene and idyllic. This is the home of the Olympic Games, which were featured every four years for more than a millenium. Excavations carried on by the German School have brought to light not only the ruins of the Temple of Zeus and other interesting monuments, but such exquisite examples of the sculptor's art as the statue of Hermes by Praxiteles, the Victory of Paionios, and the pediments and metopes of the Temple of Zeus, all of which are in the local museum. So deeply spiritual and religiously refined is the figure of Hermes that it might well be S. Joseph with the Holy Infant in his arms, or our Lord Himself blessing a little child, or again a figure of S. Christopher.

When we disembarked at Irea, the motor-bus carried us along a zig-zag road to Delphi, 2,000 feet up Mount Parnassus. For more than a 1,000 years Delphi was the center of the worship of Apollo, and pilgrims came here from all over Greece to consult his oracle. We began our visit at the Castalian Spring where the ancient pilgrims bathed before consulting the oracle. From here we climbed the Sacred Way, passing the Shrine of the Athenians and the bases of many monuments, to the Temple of Apollo beneath which the Sibyl had her cave. The great theatre of Delphi is the best preserved

stadium in Greece, and the museum contains the famous statue of the bronze Charioteer, and many other important examples of sculpture. The stance of the Charioteer, and the combined strength and gentleness of his hands, which hold remnants of the horses' reins, is to a horseman a patent study of Christian grace and character. How often in the past I have searched in vain for a sermon subject, and now I have at hand more subjects for sermons than I shall ever have occasion to preach.

Although we were the first party of laymen (in the realm of archaeology) to visit and see close at hand the current excavations at Methoni, we must hasten through Pylos, Sphacteria, Methoni and Tiryns, in spite of the fact that each one has its own particular interest. We stop now at Mycenae, the seat of the famous Agamemnon, leader of the Greek army in the Trojan War, and one of the heroes of the Iliad and of Aeschylus' tragedies. Whether or not Agamemnon ever resided here, archaeologists have determined that a powerful king did live here some 4,000 years ago. The ruin of what was once a mighty fortress is most impressive, high over a sharp gorge opening into a plain which levels down to the sea, and commanding a magnificent view of the surrounding countryside. The vestiges are composed of cyclopean walls whose stones have fantastic proportions, and remnants of tombs plundered long ago. One enters the ruins through the Door of Lions, so called for the two sculptured female lions, facing each other, and etched on the huge horizontal lintel stone, and passes the tombs of the dead, built in the shape of beehives. The most extraordinary is the Tomb of Agamemnon, where he is supposed to have been buried amid untold treasures, and which had already been plundered before the classic Greek period, about 500 B.C. Here too is to be seen the Tomb of Clytemnestra; and one of the more recent excavations at Mycenae (not yet completed) is a royal cemetery of the 17th century, B.C.

After a picnic lunch under the trees at Nauplion we went by bus to Epidauros, one of the most enchanting spots in all of Greece.

The Greeks made Epidauros into a sanctuary dedicated to Asclepius, the god of health and medicine. Hippocrates, the Greek physician and recognized as the Father of Medicine, was born on the Dodecanese Island of Kos, where his notable statue is to be seen in the local museum. Epidauros covers a large area, including a stadium, several elaborate temples, and a large open-air theatre set in an entrancing plain close to the sea-shore. The area was very rich because of the many visitors who came to Epidauros for the miraculous cures which were famous throughout Greece. It is easy to see how Epidauros could have soothed the sick and induced the proper mental state for cure, with its absolute tranquility, so far removed from the bustle of the world. Only the clear blue sky, peaceful olive groves, soft hills and the sea in the distance meet the senses of the visitor. The climate is ideal; softly warm with light sea breezes carrying the odor of the Aegean Sea and the subtle perfume of the olive trees. The theatre at Epidauros was built by Ptolemy the Younger and is considered the most beautiful open-air theatre of antiquity still in existence. It is semi-circular in form, with 55 tiers of seats, and a seating capacity of 14,000 spectators. It is famous for its extraordinary acoustics, which enabled those of our party who ventured to the top-most tier to hear Professor Webster distinctly as if he spoke from the center of the circular stage. The local museum contains fragments of various temples that crowded the area and are evidence of the luxury and taste of which the devotees of Asclepius were capable. The museum also contains replicas of small limbs (arms, legs, hands, heads) sculptured in marble which patients who were cured brought to the temple as signs of gratitude, such as one sees today at Lourdes in France and S. Anne de Beaupre in Canada.

The sanctuary at Epidauros also included a large building (hospital) with rooms where patients seeking the help of Asclepius waited at night for the visit of the god who was reputed to appear personally on occasions. At Epidauros also are the ruins of an unusual circular temple, called the Tholos, which contained a concentric labyrinth, parts of which



are still standing. In the imposing theatre which I have described above the Greek drama is revived annually, by the best that Greece can offer in the way of acting and production, attracting larger and larger numbers each year to share in this notable revival and unique experience of the classical arts, as every summer in the theatre at Epidauros the glory returns, the glory that was and always is Greece, in the finest modern interpretation of her ancient cultural heritage.

t.s.s. Philippos now carries us on to the Island of Crete, which is certainly the cradle of Europe's oldest civilization. The greater part of the explorations and excavations on the Island were carried out by Sir Arthur Evans, who unearthed Knossos, the wonderful capital of the Kingdom of Minos, and whose history goes back to 3500 B.C. Until the end of the 19th century all that one heard of the Minoan civilization, its royal dynasties and palaces, was accredited to legend. In 1899, Sir Arthur of the British School, with his systematic excavations brought to light in startling completeness, the large and smaller palaces of Knossos, the royal villas and the princely tombs of the "Issopati." The palace is an agglomeration of buildings, workshops, storehouses, throne-room, theatre, royal apartments, and reception halls. It makes an extraordinary impression upon the visitor, owing to the highly successful reconstructions, and indeed presents a complete picture of the layout and decoration of the

palace, from the great hall where the alabaster throne of Minos is preserved in its entirety, to the storerooms containing the large and beautiful jars which were filled with the royal provisions. The later Dorian invaders associated the place with the story of the Labyrinth and the Minotaur.

Our bus carried us through Gortyna, an important town of the Dorian times, where we see the Code of Laws (about 450 B.C.), inscribed on the walls, and the ruins of the Church of S. Titus. S. Titus was ordained the first Bishop of the Church in Crete, and his letter in the New Testament was written by S. Paul to his son in the Faith from Macedonia in 67 or 68 A.D. S. Paul labelled the Cretians as liars (Titus i:12), but I found them most charming and agreeable people. In these intervening years with the Christian Religion they have both learned the Truth and how to tell the truth. From Gortyna the bus rocks and rolls on to Phaestos, situated on a hill, with a glorious view, and the palace of Phaestos, the second great Minoan city, excavated by the Italian School. The palace covers an area larger than that of Knossos, and its various departments are more conveniently arranged. The entrance has the most majestic stairway which has ever graced any palace, and its reconstruction is now under way.

Our last visit in Crete is to the Museum of Herakleion, which contains the richest discoveries of the many excavations in Crete,



The Annunciation. BY FRA FILIPPO LIPPI. 1485-1490

the splendid frescoes from the Minoan palaces, remarkable for their naturalism and beautiful colors; the statuettes of the Snake Goddess in colored porcelain; the chessmen of enamel, gold, and lapis lazuli; the vases from the cave of Kamares, admired for their finish, elegance and delicacy; the golden double-axe (the holy emblem of Minoan Crete); and finally the inscriptions with the lineal Minoan script (which has only recently been deciphered); and many other equally precious rarities.

Many fragments of the architectural masterpieces of Greek antiquity as well as single sculptures were carried off from Greece by archaeologists who took part in explorations around the turn of the century. Some of these extraordinary works of art are now in European Museums, and particularly in the

British Museum in London and the Louvre in Paris. Today it is forbidden by Greek law to export any part of such masterpieces out of Greece, and there is currently a movement in Greece for the return of these works to their native habitat. Perhaps marble legs now in Philadelphia and Washington, marble arms in Chicago and San Francisco, a marble head in Paris and a torso in London might be reassembled and another masterpiece by Praxiteles emerge for our enjoyment. A special appeal has been made to France to return the "Victory of Samothrace," now holding a place of honor in the Louvre. A member of the Greek Parliament, who claims French descent, says the statue was entrusted by local inhabitants of the Island of Samothrace to French archaeologists to save it from pirates! (*To be continued*)

## New Year -- Sacred or Secular

BY VERN L. ADAMS, O.H.C.

"IN THE fullness of time . . ." Advent and the secular New Year inevitably confront us with this idea of S. Paul. And it is important that we recognize the difference the Church implies by involving us in two systems of time keeping.

Somewhere I read a physicist's description of the final condition of the known universe. As he predicts it, all molecular motion, all radio-activity will have ended; a situation of utter inertia; all color, sound, texture, distinction of things finished. Every differentiation fallen in upon itself, because all the forces which maintain things in their nature and order will have ceased. What will be left is material of which nothing can be said but that it has mass-weight in terms of millions of pounds per cubic inch.

Most likely the "fullness of time" upon the natural plane can be predicted as this. And each click of a Geiger Counter, every stroke of a pendulum, the clack of a heel upon a floor, the rustle of a grain of sand sliding to a lower level marks the progress of this filling up. Nature in all its complexity and in every part pulsates to the disintegration of parts. All that we know by percep-

tion, everything our intelligence apprehends beats together within the rhythm of time. And to an end.

Of this we are afraid. Since we only know time as rate, and all that marks this for us is time with us, our imagination refuses to accept the idea of an end when rhythm ceases. Nothing in our experience can help us understand time as endurance without rate.

In our sinfulness, the natural attitude of mankind toward time is covetousness and fear. Instinct teaches us to cling to it, and we are afraid of losing it. In the race of time's inexorable progress we are helpless. So every civilization and age has erected barriers against recognizing or accepting the primary dimension of existence. Egypt with thousands of years of the cultus of the dead and the American-Hollywood cultus of youth are but two examples. Innumerable other ways have been devised to block out the consciousness that time passes. But no care-free keeping, no amount of protective busy-ness will prevent the final destruction of all that is in time as we know it. Time bombs and pyramids are not essentially different from moth wings or complexions. They have the



day. Time will make them no more.

The ordinary celebration of New Year's is of a piece with the effort to conceal this fact of transience, an effort to avoid acknowledging it. The accepted symbol is a doddering old man accompanied by an improbable infant made decent by a strategic bit of ribbon. Neither are capable of knowing or caring that time is and destroys with its passage.

Here is the description of New Year's as it was written by a former prisoner:

"Tons of rubbish are carried out of prisons the day after New Year's. It is the one night guards stay out of the cell-blocks. To us prisoners the transition of one year to another is symbolic of many things, lost pleasures, shattered hopes, vain yearnings, futile aspirations. We are forever looking backward. The occasional glance into the future reveals each new year as a dismal marker on the road to the graveyard. The babble in the cell-blocks on New Year's Eve is about normal till the 7:30 silence bell rings. Then pandemonium . . . shouts, hoots, cat-calls, the rattle of tincups . . . overwhelms the bell. This one evening out of the three hundred and sixty five we expropriate for ourselves, and the brutal din continues through the night into the morning, until everyone is pounded into exhaustion.

"One explanation we pass among ourselves is that the new year brings us closer to freedom and we have right to celebrate. Only we don't celebrate. A celebration wouldn't cause the inmates of the asylum across the road to quake with terror. A celebration doesn't call for beating pails, plates, cups into tortuous lumps of metal. It doesn't require screaming oneself hoarse, or smashing jars and glasses on the galleries, or tossing burning paper and rags through the bars. Such antics are prompted by great fear, by the realization that we are caught in the snare of circumstance. They are the angry protest against bars and walls and above all against the meaningless passing of time."

Bars and walls and the restricted field of a cell are the only distinctive characteristics

which make this description differ from what takes place in a hotel ball-room or private home New Year's party. The years are there. And the compulsive fear is there. And the need to deny them with a wall of noise, this is there too. Both the one and the other are an attempt to deny that a calendar day has fallen. And, if it is not to be accepted, the fact has to be rationalized. Time seems to be a snare of circumstance, and the end of circumstance must not be admitted.

It isn't often that we realize when an important acceptance takes place in our lives. But I know exactly when I recognized that I am a Christian. There was the usual family background of accepting the Church and attendance at services. That my family didn't discourage me in it is what it amounted to. Quite ordinary enough!

New Year must have fallen on a Sunday the year I was thought old enough to go to a New Year's Eve party, because I was in church the next morning. I can't quite account for it since I had been up all night. I do remember being dismayed that it was Communion Sunday. That meant Communion in addition to Morning Prayer; and often the Litany as well. And I remember that the sermon was on the "weight of the law." It all remains clear now, because after the service the Rector suddenly interrupted the procession hymn as he came out of the chancel. Above the choir trying to get on with the singing he shouted: "And I do want to wish you all a happy new year." It dawned on me that as a congregation we had been doing something quite different from what had kept me awake all night.

It is quite certain that I did not know what made Sunday Sunday. And I am sure that January first meant nothing to me as the feast of the Circumcision. So I couldn't have had any real notion of what we had been doing. Only I was sure suddenly that it was different from the excitement of the night before. I had come to the conclusion that the Church and the world are not identical and that I belonged to the Church.

A few months after this I had occasion to act on this conclusion. The Boy Scout troop decided that the new gym of the nearby Baptist Church made it a better sponsor than anything our parish had to offer. I dropped out of the Scouts because I didn't intend to "leave my church."

This has no importance, except it points out how one soul came to see the difference between what New Year's Day and Advent Sunday stand for. As Christians we may if we want celebrate the secular feast. But we must not equate it with the Church festival which falls on the same day. Our Lord submitting Himself to the weight of the law by receiving Circumcision, accepted incidentally the passage of time as time. In His Human-nature, time and all creation have their fulfillment.

As a result, to us the scientists's speculation about time in the natural order is of no great moment. We may accept it as being a good enough guess as to the final appearance of the natural universe. We may even think it sounds gloomy, if not down right messy. The impression I have retained from reading about it is of a mass of chewing-gum. But gloomy or messy, it is not a picture which fills a Christian with horror or foreboding.

For we know that the Creator of all things took in time a human body. And that with that human body in time He set forth His Father's glory, fulfilling with it the Father's will. Time's beat was taken up in the sobbing breath of the Son of Mary as she soothed Him to sleep after He was marked by the weight of the Law. The blood of His circumcision was the first blood of His Passion. But this and everything else in time which came upon Him was by His acceptance made part of the fullness He came to accomplish. It neither surprised Him nor hampered His purpose. His use gave the things of time eternal value.

Time beat beneath the rhythm of every act of His life. From the constrictions of the birth canal to the agonizing surge of His

blood as He hung upon the cross, Jesus entered into time and its action. In His hands each moment was lifted, as it were, out of nature, by His will to perform the will of His Father. What by its nature is going to destruction He garnered up in eternal activity with the same love with which He created everything.

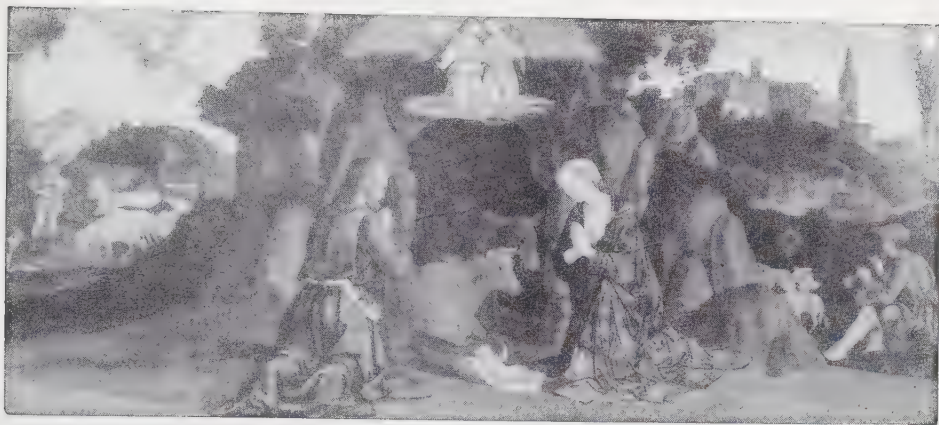
He has revealed to us how this operates upon our humanity. How it does upon what we condescend to call "lower nature" He has not told us. Except this: of that lower nature we are to take those things which are to be used as saving sacraments. They become in some way partakers of the eternity to which they redeem us by His grace. Time is the dimension of the action of the sacraments, as it is of all our natural activity. So time too in us is in eternity. This is the way of His redemption.

And His redemption is of time and it runs in time. God never gives us grace to sanctify a life time. He has never given grace to sanctify even so much as one hour. What He does is to sanctify a life time, an hour, moment by moment—now. So to us the passing of a day upon the calendar, or a year, is but the opportunity to gather time into holiness by His will imposed upon the moments as they are offered to us. Time is for us to know God and His love, and to be known as His now, so we can joy in Him forever.



**0 A.D.: Sorry, No Vacancy.**  
**1957 A.D.: Come to MY Heart, Lord Jesus**





ANCIENT NATIVITY SCENE

School of Fiorenzo di Corenzo

*(Courtesy of Metropolitan Museum of Art)*

# Thoughts On The Seasons

BY A SISTER OF O.S.H.

"When all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty Word, O Lord, leaped down out of thy royal throne." (Wisdom of Solomon 18:14, 152) So runs the antiphon on the Magnificat for one of the feasts during Christmastide, and so run our hearts at this season. That is what Christmas is all about. We celebrate the birth in time of the Word made Flesh, the Second Person of the Blessed Trinity taking our nature upon Him and lying as a Babe in the manger of Bethlehem.

We see in the Incarnation the supreme example of the harmony existing between God's attributes—His Justice and His Mercy. His Justice required that satisfaction for sin be made by man, and His Mercy decreed the Incarnation, in which He became Man to make that satisfaction. Here we see, His Divine Humility, who "being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men."

Christmas was not one of the earliest feasts celebrated because the Christians of the first few generations were taken up with the Resurrection of our Lord and the events of His Passion which led up to the Resurrection; and because there is no certain evidence as to the date of our Lord's birth. There was no general consensus of opinion regarding the day on which the Feast should be celebrated before the fifth century.

Many unreliable attempts were made to calculate the date from the Day of Atonement, when the high priest entered the Holy of Holies, and others from census data supposed to be in the Roman archives. The first real evidence of the celebration of our Lord's Nativity is from Clement of Alexandria, who writes that certain Egyptian theologians "over curiously" assign not only the year, but the day of Christ's birth, placing it on 25 Pachon (May 20) in the twenty-eighth year of Augustus. In Cappadocia, Gregory of Nyssa's sermons prove that in 380 a.d. December 25 was already celebrated, but it was not observed in Jerusalem at this date.

Pope Siricius, writing in 385 a.d. to Spain, speaks of the "Feast of the Nativity and Apparition;" and St. Jerome in 411 reproves Palestine for celebrating Christ's birthday on the Feast of the Manifestation.

The celebration of Christmas and Epiphany (of which more next month) together became popular partly because the apparition to the shepherds was considered as one manifestation of our Lord's glory. The confusion was partly due to the fact that many codices wrongly give the Divine words at our Lord's Baptism as "Thou art my beloved Son, this day have I begotten thee," instead of "in thee I am well pleased."

The eventual choice of December 25 as the day for the celebration of our Lord's Nativity was probably determined by the fact that the Solar Festival of *Natalis Invicti* fell on that day. *Invictus* is the sun, whose birth was supposed to occur with the winter solstice, December 25 on the Roman calendar. The Church likely chose this date in an effort to Christianize the habits people had formed under the influence of sun worshipping Mithraism. This caused some confusion, and both Tertullian and St. Augustine found it necessary to deny the identification of Christ and Sol. The earliest reapproachment of the birth of Christ and of the sun is found in St. Cyprian—"O How wonderfully acted Providence in that on the day on which the sun was born Christ should be born." We retain traces of this idea even today, when we sing of our Lord as the "Sun of Righteousness."

The mood of this season is one of pure joy and thanksgiving, and the dominant liturgical color is white. The missal appoints three masses to be said on this day, and St. Thomas Aquinas connects these with the "three births of Christ"—in eternity, in time, and in the soul. Until the tenth century, Christmas was counted as the beginning of the liturgical year, but it was not until 1038 that the name "Mass of Christ" was turned into Christmas and used as the name of the day.

Quite early Christmas attracted to itself a series of Feasts—that of St. Stephen, cele-

brated on December 26; St. John the Apostle and Evangelist, December 27; and Holy Innocents, December 28. These are representative of the three types of martyrdom, St. Stephen having martyrdom of will and deed, St. John martyrdom of will, and Holy Innocents martyrdom of deed. It is interesting to note that these feasts originated in the temporal rather than the sanctoral cycle, as we find them in our own Book of Common Prayer printed amid the movable feasts.

Proclamations of councils, both ecclesiastical and civil, give us a picture not only of the development of the Feast, but of some of the highlights of Church History. The Second Council of Tours (506 or 507) proclaimed the sanctity of the twelve days from Christmas to Epiphany. The Council of Arles (505) ordered universal Communion and the Council of Braga (563) forbade fasting on Christmas Day. The celebration of Christmas became more widespread in the following centuries, and by 1110 a.d. "Laws of King Cnut" ordered a fast from Christmas to Epiphany to counteract excesses which had crept into popular observance of the Feast. Perhaps the greatest extreme was reached in seventeenth century England under the Puritans. An act of Parliament in 1644 forbade the celebration of Christmas. The day was to be a fast and a market day, shops were compelled to be open, and plum puddings and mince pies were condemned as heathen. People were arrested for making their Christmas Communion, and criers marched through the streets of cities and villages shouting "No Christmas!"

Christmas has been, since the year 800 a.d., a favorite day for court ceremonies, as well as religious festival. In that year Charlemagne was crowned by Leo III as Christmas Day as ruler of the Holy Roman Empire.

The customs, legends, and symbols associated with Christmas have been gathered through the centuries from countries throughout the earth wherever the Christian religion and the Christmas story have co-



to be known and loved. The practice of giving dramatic expression to the incidents of the Nativity early gave rise to more or less liturgical mystery plays. St. Francis of Assisi in 1223 originated the creche of today by laicizing and popularizing a hitherto ecclesiastical custom. Many parishes have added the charming custom of having children of the parish bring a favorite toy of the past year as a gift for the Christ Child, and presenting these to poor children who otherwise would have a meager Christmas.

In England the thorn tree which blooms each year at Glastonbury is supposed to have sprung from the rod planted there by St. Joseph of Arimathea. The holly also comes from England. Its white blossoms are symbolic of purity, while its red berries remind us of sacrifice, and its prickly leaves of the crown of thorns.

Like the date of Christmas, the custom of gifts on this day comes from an old Roman pagan idea. It was recognized by Christians as being appropriate as symbolic of God's gift of His Son to the world.

The Christmas tree comes from Germany, and developed from greenery decorations, symbolic of eternal life. The Christmas tree itself is first mentioned at Strasburg in 1605, and was not introduced into France and England until 1840.

Mistletoe was sacred to the Druids. It was supposed to have healing power, and reminds us of our Lord—the "healing of the nations." The Yule log comes to us from the Scandinavians. And everywhere, bells are the sound of joy, and candles the symbol of the "Light of the World."

Santa Claus is a Dutch "corruption" of the name St. Nicholas. He was a bishop of the Church in Myra in the fourth century, and was especially noted for his generosity, giving away much of his private income to the poor.

The most universal and perhaps best loved ornaments of the Season is its music. The word "Carol" is from the Latin "Cantare"—to sing, and "rola"—an interjection of joy. It expresses perfectly what Christians have been doing through the centuries. The first Christmas carol was that sung by the angels on the first Christmas—the "Gloria in excelsis." Then followed centuries of silence while the Church was under persecution and worship was being conducted secretly. Prudentius in the fourth century was the first to write a hymn about the Christmas Mystery. "Of the Father's Love Begotten" followed in the fifth century. The first noels were written in the eleventh century, and the first real carols in the thirteenth, being associated with St. Francis Assisi's creche. Again, these have been contributed from various countries: "Silent Night" is German; "Hark the Herald Angels Sing" was written by Charles Wesley (English); "O Come All Ye Faithful" is from seventeenth century France; and "O Little Town of Bethlehem" was written by Phillips Brooks (American).

As Christmas approaches there are so many things to do—packages to wrap and unwrap, shopping to do, trees to decorate, all amid the wonderful smells coming from the Kitchen and an atmosphere of delightful secrecy—that it is easy to forget the point of it all. On Christmas Eve at midnight we will kneel before God's Altar to await once more His coming to earth. May He remind us then of the real meaning of Christmas.



# Christmas, The Miracle

BY THE RT. REV. CHARLES HENRY BRENT

The fertilizing river, Christmas, the greatest miracle in a world of miracles, flows carolling through the vineyards of the human race with strong unhurrying tide. In itself it is so simple, the anniversary of a Baby's birth. Its influence is so amazing, the conversion of a selfish world to unselfishness. It glides with magic power. With its benediction it caresses the banks of time. Cities of Joy are enriched at its touch as it goes singing on its way; barren wastes are fructified; hardened hearts are softened. So full of loving motive is it that it would fain convert the tolling valleys of men into the smiling uplands of the Kingdom of God.

The first characteristic of Christmas is its winsome beauty. Its introduction to earth was with a mother's lullaby, an angelic chorus with pastoral homage and kindly gifts. As it began, so it continued its course—in royal beauty.

It awoke the hand of art so that the galleries of the world have as their choicest treasure Madonna and Child. It charmed to life the poet's gift of song. Milton's Ode to the Nativity stands as the chief jewel in a corona of simple carol and noble Christmas verse of and to Jesus Christ. His divine majesty does not obscure His human dearness and nearness.



Around the manger-bed the theologies, the philosophies, the ethical speculations of the ages linger and circle, and out of the mystic Thing, which is God's Son, they weave their fabrics of thought. Faith, hope and love hover over the Babe. In Him they find drink to quench their thirst for God, vision to satisfy their yearning for the best, the heart's desire that catches us away from self, up into the glad heights of service to Him.

This is the creative wealth with which the Christmas river runs as it goes lilting through the ages, in full tide, offering of its riches to

all who will to receive. How fitting that this joy-spot of the year should be a little Christmas! What other religion of the world has dared to make the birth of a Babe a chief festival in its calendar? Only an immortal Babe could create an immortal anniversary. Though He grew to taste the joys and sorrows of manhood, He is today still the Babe for into and through His maturity He ever preserved, unsoiled and unspoiled, the beauty and power of His infancy and childhood. He came bearing in Himself God's best, God's self, God's very self. For why? That by His self-gift He might demonstrate the love which, because of our limitations of intelligence, we cannot understand.



So Christmas is gift-day. Was there ever such an orgy of giving as now marks this perennially recurring feast? We shall not belittle the spirit of giving even if it is not all perfect. It is impossible to kill Christmas. Its Author was killed that Christmas might live. For one day in the year at any rate we cannot but think of others and show our thought by action. Christmas compels us. We cannot escape the fertilizing power of the insistent Christmas river. It performs the miracle annually on a self-seeking world, and for the moment man lives on a high plane of unselfishness.

One laments for the little children who know not Christmas. The sob comes to the throat as I think of a single "empty stocking." It is the Child who sets the Christmas river flowing, so that Christmas can be of use for children in fact or children in heart.

Bishop Brent's article continues on page 376. I quoted the poem on the next page in the conclusion of page 375. We have removed Mr. Noyes' verse from their original position in "Christmas, The Miracle" to put them with the drawing by our frequent contributor, Gedge Harmon of Buena Vista, Kentucky, whose pen so loves to delineate events of joy like this.

—The Editor





ep, little Baby, I love Thee,  
 ep, little King, I am bending above Thee.  
 w should I know what to sing  
 re in my arms as I swing Thee to sleep?  
 shaby low,  
 ckaby, so,

Kings may have wonderful jewels to bring,  
 Mother has only a kiss for her King!  
 Why should my singing so make me to weep?  
 Only I know that I love Thee, I love Thee,  
 Love Thee, my Little One, sleep.

—ALFRED NOYES

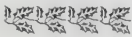
mind. One laments for those who have never learned to give from the compulsion of love or who give only to those who have. We pray the God of Christmas to awaken them.

A wee girl had a sick brother—sick unto death. The word went forth that "only a miracle could save him." Little sister pondered over the saying. Her duty became clear. Gathering together her precious pennies she laid them on the counter of a nearby store and said she wished to buy a miracle. "A what, my child?" said the clerk. "A miracle. I must have a miracle. I have a sick brother and they say only a miracle can save him." A big man standing by said to her: "Little one, I am a miracle. Take me to your brother." Hand in hand they went to the sick-bed. The big man was a wise and skilled physician who became the miracle that saved her brother's life.

For us, if we only knew it, Christmas is the great World Miracle that can alone save our lives from ourselves, nationally not less than individually. It gives us the Christ. It weans us from selfish calculations, politically, industrially, and personally. It emancipates us from fear. When every day is Christmas Day, so far as mutuality of giving goes, the world will not be far from the Kingdom of God.

—25 December 1926

**Note:** "Christmas, the Miracle" was originally written as an editorial for the Buffalo, N. Y. *Courier-Express* by Bishop Brent while he was Bishop of Western New York. In 1929, on the first Christmas after Bishop Brent's death, and each year since it has been republished in the newspaper. It is considered a truly great contribution to the permanent literature of Christmastide.



I know how at festival times memories tug at the heart-strings and how loneliness envelopes life. Contrariwise Christmas makes all things new and locks together with added force all who have ever lived together in Christ. I said to a friend who has just lost her sister that I wondered if so mighty a festival as Christmas was not celebrated in the life beyond the grave. It would seem to me that the upward stir of earth at such a moment must move heaven. At any rate one lives as much on hope—more perhaps—as on memory.

It is good to have a festival like Christmas once a year to encourage lives to touch which otherwise might drift apart.

—From letter to a friend  
30 December 1925



Christmas seems to mean more to me the longer that I live. I gaze with bewilderment on that stupendous mystery of love—the very God entering into and raising our human nature. My whole conception of the meaning, the possibilities, of our common human nature is transformed, as I see that it can become a perfect reflection and manifestation of the Divine nature. "The Word became flesh," and lodged *in us*! The manger at Bethlehem reverses all our human conceptions of dignity and greatness. "The folly of God is wiser than men." It is to the humble—to babes—that God can reveal Himself. In them He can find His home.

*'O Father, touch the East and light  
The light that shone when Hope was born*  
It is in Christmas that Tennyson found the birth of hope. It is Christmas that, as life goes on, bids us never despair—of our own or of human nature around us.

—undated



Father of mankind, who in the Babe of Bethlehem hast proclaimed to us thy surpassing favor and goodwill, let our answering love burn with so hot a flame as to consume whatever remains within us of unworthiness of character, weakness of purpose, or unreasonableness of motive; that, being sustained by thy presence, we may go on our way with peace of mind and gladness of heart; through the same Jesus Christ our Saviour.

Father, who hast declared thy goodwill toward us by the great gift of Thyself in the Babe of Bethlehem, grant at this Christmastide that we may receive Him with faith which adores, with love embraces, with loyalty which follows; that, being filled with His Spirit, we may spread peace and goodwill on earth and evermore rejoice in the knowledge of thy favor; through the same Jesus Christ our Lord.

—19 December 1925





### HELP MAKE A HYMN

A hymn expressing the meaning of the Offertory has long been desired. Below is an attempt to make one. Any one willing to collaborate to improve the text may send his suggestions to the Editor. Do not point out mistakes; correct them.

Note that art, music, and ceremony; bread and wine with their business-agricultural relationship; money; and the people are presented to God. Since the hymn concerns the Offertory, not the Canon, the greatest oblation of Christ's Atonement and of ourselves in Him are only indicated, and that by the word "consecrate." Some unpoetic words like business and money may be kept deliberately for sake of realism.

TUNE: KRESMER Hymnal 1940 315  
We gather together to ask the Lord's blessing"

We thank thee and praise thee, O Giver of all good,  
To offer thee tokens of love we are bold:  
From field and from vineyard our husbandry's products,  
Handled and advanced by skills manifold.  
With these joined in tribute, art, music and motion;

And money, the agent of business exchange;  
These symbols of earth life in humble devotion,—

Our best, all too small; yet receive us and them.

But, Lord, how unworthy in value and offering

We people, these off'rings, so tainted and late.

Urges us and our nation—hearts, contracts, and habits;

And, ever as we give, do thou consecrate.

### THE BUTCHER SAYS

We quote a portion of the editorial, "God and Sputnik," which is in the November issue of **Butcher Workman**, organ of the huge AFL-CIO union of meat cutters and butcher workmen. Patrick E. Gorman, the secretary-treasurer wrote it.

"Until we can develop faith in the eternal vast works of God there can only be heart-aches in this vale of tears. May God give us more scientific minds to work in vineyards which will bring forth fruits of happiness, world peace and world brotherhood. May Sputnik yet cause us to realize that the peoples of the world must live together in friendship, understanding and cooperation, as God intended. As between the benefactions of science and the benefactions of faith, we will string along with both. If there must come a parting of the ways, it is our prayer that Almighty God preserve our faith—in Him.

### CHRISTMAS SONG

May this little message to  
Each and every one of you  
Raise your waning spirits and  
Reconcile all your hopes during this  
Yuletide season of joy while  
Carols gay and beautiful sing from the  
Heart in honor of Him who  
Regally tends over us with  
Infinite love and understanding  
So that one day we might live  
Together all as one family  
Meantime let us live each day  
As true keepers of the faith  
So be it

— BY R. RIDGLEY LYTLE III





# Book Reviews



BY SYDNEY ATKINSON, O.H.C.

THE KING IN HIS BEAUTY, by *Miles Lowell Yates*. (Seabury: Greenwich, 1957) pp. 91. Cloth. \$2.25.

The author was the late chaplain of General Theological Seminary; so it is fitting that Dean Rose gives a foreward telling something about him. Dr. Yates was much more of a pastor than a professor, and his great love of God shines forth in every page of this little book.

It is made up of meditations which are particularly suitable for Advent as one begins the Church's year. He includes many quotations from ancient and modern writers, but also produces many original gems which it will pay the reader to remember. I would like to give a few here: "The Son of God took flesh and dwelt among us . . . He made the earth His home that we might be at home with Him" (p. 27); "Cultivate a humble, courageous and generous heart . . . Through humility, we kneel at the Crib. Through courage, we stand beneath the Cross. Through generosity, we move about amongst men in the spirit of Christ" (p. 52); "Theology provides us with the best representation of God and the things of God that we can formulate and take account of, thereby affording us the *ground* for devotion . . . Devotion demands that *use* of our belief in God which makes the belief *relational* with God, so that it may become a living experience" (p. 70); and his treatment on p. 81 of the text *An offering of a free heart will, I give Thee* is superb.

This is the Seabury Book for Advent 1957 and, as usual, they have done a good job of printing and binding. It does seem rather expensive, but this is a book which you will want to use over and over again for a long time.

FLAME IN THE MIND, by *Gordon Lewis Phillips*. (Longmans, Green & Co.: New York, 1957) pp. 118. Cloth. \$1.25.

This was the Bishop of London's Lent Book for 1957 and contains a forward by him.

The author is Rector of Bloomsbury and Anglican Chaplain to the University of London. His subtitle calls this book *An Introduction to some Early Christian Writing* and he has made it a most readable one. Each chapter has a catchy title which makes you wonder just which early Father he is going to deal with. Then he proceeds to weave an interesting presentation of the background, pertinent biographical data, etc. in with excerpts from the works of the Father under consideration. Often Fr. Philip relates the material with modern problems, as for example, when he deals with Church Order in the chapter on St. Ignatius of Antioch. Other Fathers represented are Hippolytus, Justin Martyr, Tertullian, Clement of Alexandria, and the authors of the Address to Diognetus and the Didache.

It is indeed an excellent introduction to patristic authors and should be on every library and parish bookshelf.

A GUIDE FOR SPIRITUAL DIRECTORS, *Anon.* (Morehouse-Gorham: New York, 1957) pp. 134. Cloth. \$2.40.

The author is an anonymous Church of England priest, but one who has gained experience in previous books, such as *The Way In Prayer*, *A Preparation for Confirmation*, *Prayer in Lent*, etc. He is a pastor of many years, with a most extensively wide experience and writes in a down-to-earth manner.

The book is divided into three parts: The Work of a Physician of Souls, in which he treats of such things as fear, sin and penitence; Training the Individual in Private Prayer; and Confession. In Part III he gives twelve exercises which are made up of suggested positive confessions, their analysis and their treatment. Many will differ from the treatment, perhaps, but, after all, the author can give them only "suggested answers."

The book is marked by its practicality and clear presentation. There is a happy blend of traditional methods with modern psychological practice. It really fulfills its title.



THE CHRISTIAN YEAR CALENDAR. Morehouse-Gorham Co., New York, 1957) p. 100. Paper with plastic binder.

This handy perennial has its usual complete information for the conduct of the church's public services. Not only does it fill a little square for each office with necessary directions, lections, and rubrics which

might be otherwise overlooked, but it even provides lists of the best hymns for each occasion of common worship.

Dr. Malloch's *A Liturgical Dictionary*, on the reverse pages, is worth the cost of the whole compilation. It should be bound next December to keep as a reference book for the sacristy or Sunday School. *J.H.B.*



## The Order of Saint Helena

### Newburgh Notes

Among several recent additions to our ranks is a four-legged one—a middle-sized black cat who turned up out of nowhere a few weeks ago and seems to have adopted us. On the unproved theory that it's a male, we have named "him" Michael Sydney, but like most cats he generally gets referred to as "Puss" or something similar. When he first arrived, he ate practically anything we offered him, but now that he's less hungry he's become a trifle finicky. However, he still turns up at teatime on Sundays and fast days and bums bits of cooky from anyone who's soft-hearted enough to give them to him. Sheba, Alec's Dalmatian, hasn't quite decided what to think of the situation.

Several unexpected developments left us rather short-handed during part of October—people getting sick or having to go away—but by the end of the month we were getting our health and our Sisters back, and the chapel no longer looked so empty during services. November opened in fine style, with a group from Skidmore College here for a retreat the first weekend. Two weeks later we had another retreat group, this time from Moorestown, New Jersey; and on the 30th there was a school of prayer, also here at the convent.

Away from home, in addition to the engagements mentioned in last month's notes, two Sisters spoke and showed slides of the

Order at St. John's Church in Cornwall, a few miles from here.

December plans include two Advent quiet days for associates and friends, and a school of prayer to be given at St. Mark's, Philadelphia, on the seventh. And of course, we'll be busy getting ready for Christmas—planning chapel decorations, getting out the lovely creche figures given us by a friend last year, going over the wonderful "Great O" antiphons that are sung at Vespers during the last week of Advent, and, naturally, getting Christmas tree ornaments down from the attic.

This has nothing to do with Christmas, but—did you ever try hoisting an eleven-foot-long table up to and in through a second-story window? The hallways leading to our common room are so narrow and turn so many corners that there was simply no other way to get the table in. With a length of clothesline and the combined efforts of Alec and four Sisters, we made it—but we are still not quite sure how!

### Versailles Notes

Sister Marianne went to Louisville November 15th for the fall luncheon of the Louisville Guild of St. Helena. There were new colored slides to show, and the new school year to report on.

Every year at Margaret Hall we have an intriguing mixture of traditional and new activities. One of the new ones this year was

the demonstration of Life-Saving techniques, to which we were all invited the last Saturday in October. It was presented by girls who had just completed their training and received their Life-Saving certificates. These girls give notable service throughout the school year, in serving as official life-savers each time that a group of swimmers wants to use the pool, and we were grateful for the opportunity of seeing how they function in their work.

Our 6th and 7th graders made a visit this fall to the geology department of the University of Kentucky. They were making a careful inspection in the fossil lab of some handsome specimens of rocks like the ones they had been studying in their classroom. Suddenly, above the quiet hum of inquiring little girls' voices came the shriek, "Mrs. McMichael! Come quick!" The other students rushed over to the case where the group was standing, and in a single awed and excited voice, breathed, "It's a TRILOBITE!" The slightly bored professor who was showing them through the rooms opened her eyes, ran to her office, produced and dusted off more trilobite fossils, and soon college professor and 6th and 7th graders were in an urgent discussion of this ancient sea animal which lived in the seas over Kentucky over 375,000,000 years ago, before the Ages of Fishes, Coal, Reptiles, Mammals and Man. Mrs. McMichael assures us that the Trilo-

bite is the *only* ancient creature that the girls know, but it is apparent that this one is not only an acquaintance, but an intimate friend.

There are two more scientific events to report for November. The first is the visit to the school of Dr. Edmond Schlesinger, of the University of Louisville, who spoke of Adlerian Psychology to an invited group on November 3rd. A number of our faculty and students were members of the group, and hostesses at tea after the talk.

Scientific event Number Three was "Sputnik Panel" on November 10th, organized by our newly-formed Current Events Club. The Club invited Kentucky Military Academy at Lyndon to work with them on the panel, but no answer to the invitation had been received when this report went to the printer. Miss Lisle Turner gave a historical background, tracing through the centuries man's hunger to know about the "spacious firmament on high." One student gave a specific account of experiments in space travel in the past, and of its prospects, including a consideration of the Geo-Physics Year. Another described what is known and surmised about the mechanics of the Sputnik operation, and a third spoke on the international and political significance of extraterrestrial achievements and experiments. The last item on the panel was a discussion by our chaplain of the religious implications of the whole subject.



NEW ART CLASSROOM AT MARGARET HALL



## Children's Litany

For the happiness of Christmas  
With its time of friendly giving,  
WE THANK THEE, GOD, OUR FATHER.  
For the star that led the wise men

To a joyous way of living,  
WE THANK THEE, GOD, OUR FATHER.  
For the little Baby Jesus

Lifting tiny hands to bless us,  
WE THANK THEE, GOD, OUR FATHER.

For the tender smile of Mary  
Which today may still caress us,  
WE THANK THEE, GOD, OUR FATHER.

For wondering beasts that, quiet, stood  
In gentle silence listening  
While shepherds followed from afar  
The star all gold and glistening,  
WE THANK THEE, GOD, OUR FATHER.

For angels singing with delight  
Upon that holiest, holy night,  
WE THANK THEE, GOD, OUR FATHER.

May we be kind and gentle too  
In all the things we strive to do;  
DEAR JESUS, HEAR OUR CHRISTMAS  
PRAYER.

May all our hearts be filled with love  
Like unto God's in Heaven above;  
DEAR JESUS, HEAR OUR CHRISTMAS  
PRAYER.

Unto each heart that here today  
Impatient waits for Christmas morn  
Make known the meaning of the words  
That "Unto us a Child is born."  
DEAR JESUS, HEAR OUR CHRISTMAS  
PRAYER AND BLESS THY CHILDREN  
EVERYWHERE.

Amen.

—Anne Trott Talmage

# The Order Of The Holy Cross

## West Park Notes

Guests and retreatants have enjoyed the cool days at West Park, the lingering fall foliage, and our bright chrysanthemums. Besides private retreats, the groups from Princeton and Dartmouth prove the depth of the Church's work on those campuses.

*Fr. Turkington* conducted a School of Prayer at Cismont, Virginia, made a visitation at St. Helena's, Versailles, and attended his duties at St. Helena's, Newburgh.

*Fr. Atkinson* went to Welland, Ontario for a Parochial Mission the first week in November. On the 24th he preached and

made an address at St. Thomas' Church, Orange, Va.

*Br. Michael* assisted in the Ontario Mission, so losing two weeks from his Confirmation School at Beacon, N. Y. He gave a sermon and address at the Atonement in Brooklyn, N. Y.

*Fr. Adams* gave Holy Trinity, Valley Stream, N. Y., its first mission. He also gave an address on prison work at Scarborough, N. Y. He preached at Calvary, Philadelphia.

*Br. Paul* helped in the Valley Stream ef-

fort. He gave addresses at Bantam and Milton, Conn.

*Fr. Hawkins* was busier than usual with the ill and visitors but helped with the confessions at Grace Church, Albany, N. Y., and visited Sing Sing.

*Fr. Harris* took retreats at West Park and visited Sing Sing.

*Fr. Terry* continued his northern swing: retreats at Huron College, visits to Seminarists Associate, mission at Trinity College, Toronto.

*Br. Thomas* taught in "released time" at nearby Wiltwyck School.

*Fr. Parsell*, Prior of Bolahun, after completing engagements in the West and South, making many friends and influencing many people (financially regarding the Mission), had lunch at "The Gold Rail" on Upper Broadway with friends, relatives, and brethren, shopped madly till the last minute, and was sent off flying for England on October 30. He will preach there and in Nigeria on his way back to his station.

*Fr. Bessom* conducted a retreat for the All Saints' Sisters of the Poor at the Catonsville, Maryland convent.

*Speaking of Sing Sing*, that work goes on quietly week by week. There are never many of our faith behind those walls. We who have done the job sometimes wish, in our pastoral zeal, that more Episcopalians would get caught and sent up for long terms. But our dozen or so get good care, help in finding work when parole time comes, and follow-up afterwards. The services go on. There is nothing startling. But Fr. Adams did make headlines and press photos when Bishop Boynton came for the confirmation of three convicts in October. It was a well-earned break.

Our prediction for December, so far as it is complete, looks like this:

*Fr. Turkington*—Quiet Day and sermon, Church of St. Mary the Virgin, New York City, weekend of the 7-8th; Advent Preaching, St. Paul's Cathedral, Buffalo, 16-20th.

*Fr. Atkinson*—Conference on the Religious Life and sermon, Christ Church, Media, Penn., 27-29th. As usual he will alter-

nate with the Superior for confessions and addresses in the Newburgh convent.

*Bishop Campbell* is due in Manhattan on the 14th of December on the Media after completing another tour of duty in Liberia.

*Fr. Terry*—Mission at St. Peter's Church, Mt. Arlington, N. J., 1-7th; School of Prayer, St. Alban's, Simsbury, Conn., 8-10th.

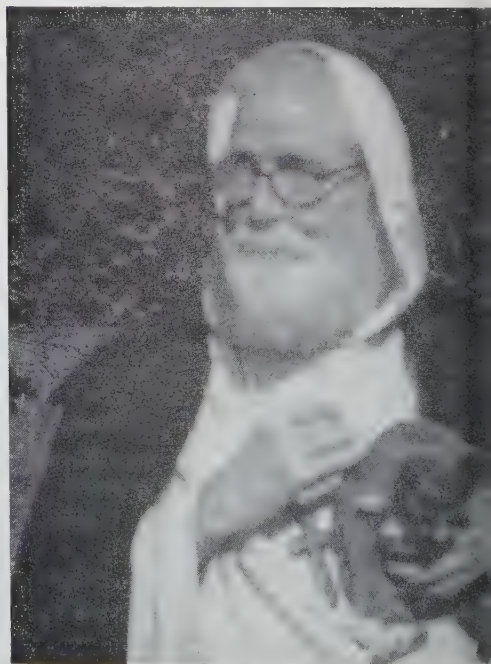
*Br. Michael*—will help in the Simsbury work.

*Br. Paul*—Advent address, St. Mary's Church, Stone Harbor, N. J.

*Fr. Bessom*—Quiet Day, Grace Church, Amherst, Mass., 11th; address, St. Margaret's Guild, Christ Church, Ridgewood, N. Y., on the 20th.

Our Priest Associate, Fr. George R. McCall, spent an extended weekend here, November 9-11th, to teach some of the community how to operate radio equipment and to prepare for examinations enabling them to use a radio that will some day talk with Bolahun. He has prodded and charmed brethren and benefactors into this scheme so consonant with his own hobby interests.

The whole community will make its post-Christmas retreat on December 23rd.



**A Dear Old Scholar  
Printing His Fourth Book**



## An Ordo of Worship and Intercession Dec. 1957 - Jan. 1958

- 16 Monday V Mass of Advent iii col 2) Advent i—for all missions, schools of prayer, and retreats
  - 17 Tuesday V Mass of Advent iii col 2) Advent i—for the sick and suffering
  - 18 Ember Wednesday V Proper Mass col 2) Advent i—for all studying for Holy Orders
  - 19 Thursday V Mass of Advent iii col 2) Advent i—for all in military service, especially chaplains
  - 20 Ember Friday V Proper Mass col 2) Advent —for all to be ordained
  - 21 St Thomas Ap Double II Cl R gl col 2) Ember Day 3) Advent i cr pref of Apostles—for the Church in India, especially concerning reunion
  - 22 4th Sunday in Advent Double V col 2) Advent i cr pref of Trinity—for the conversion of the Jews and Muslims
  - 23 Monday V Mass of Advent iv col 2) Advent i—for the life and work of OHC
  - 24 Christmas Eve V col 2) Advent i Gradual without Alleluia—for the Sisterhood of the Holy Nativity
  - 25 Christmas Day Double I Cl W gl cr prop pref till Epiphany unless otherwise directed at 3rd Mass LG of Epiphany—in thanksgiving for the gift of salvation through the Incarnation
  - 26 St Stephen Proto-Martyr Double II cl R gl col 2) Christmas cr—for the Society of St Stephen
  - 27 St John Ap Ev Double II Cl W gl col 2) Christmas cr—for the Society of Saint John the Evangelist
  - 28 Holy Innocents Double II Cl V col 2) Christmas Tract instead of Alleluia cr—for the Christian training of children
  - 29 1s Sunday after Christmas Double W gl col 2) St Thomas BM cr—for the Church of England
  - 30 Within the Octave Double W gl cr—for all missions
  - 31 St Sylvester BC Double W gl col 2) Christmas cr—for the Oblates of Mount Calvary
- January 1<sup>st</sup> Circumcision of Our Lord Double II Cl W fl col 2) Christmas cr—for the sanctification of the faithful
- 2 Thursday W Mass of Christmas i gl—for peace with justice
  - 3 Friday as on January 2—for the Seminarists Associate
  - 4 Of St Mary Simple W gl col 2) St Titus BC pref BVM (Veneration)—for the Society of Saint Dismas
  - 5 2nd Sunday after Christmas Double W gl cr—for the Sisters of the Holy Name
  - 6 Epiphany Double I Cl W gl cr prop pref through Octave unless otherwise directed—in thanksgiving for our Lord's revelation
  - 7 Tuesday W Mass of Epiphany gl—for the Confraternity of the Christian Life
  - 8 Wednesday W as on January 8—for all who mourn
  - 9 Thursday W as on January 8—for the Order of Saint Helena
  - 10 Friday W Mass of Epiphany gl col 2) St Paul C—for more vocations to the religious orders
  - 11 Of St Mary Simple W gl col 2) Epiphany pref BVM (Veneration)—for the Priests Associate
  - 12 1st Sunday after Epiphany Double W gl col 2) Epiphany cr—for Christian family life
  - 13 Octave of Epiphany Gr Double W gl cr—for the Confraternity of the Love of God
  - 14 St Hilary BCD Double W gl cr—for the Church in France
  - 15 St Maurus Ab memorial W gl cr of Sunday G col 2) St Maurus—for the Companions of OHC
  - 16 Thursday G Mass of Epiphany i—for kindness to animals

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# ... Press Notes ...

I have much to say this month about publications.

"Things are certainly going on around here"—to use a sort of slang expression. Replenishment stocks are arriving in large quantities and our bins are full to the top. (ready for more orders). The new edition of *ATHLETES OF GOD* is now in stock and it came on the day promised by the printer. This book should be in use by every priest of the Church, and laymen will find it very helpful. It costs \$3.00.

Mrs. Stone's new book *LOVE ONE ANOTHER* is also now ready for distribution. I know you will enjoy reading it and will surely find yourself in it somewhere. This sells for \$1.75.

Our literature is distributed all around the world, and now we are to have some of it translated into other languages. From Japan comes the request for the privilege of translating into Japanese our *THREE CATECHISMS*, both Teacher's and Pupil Manuals, and also the *STORY OF GOD'S PEOPLE*. This last is being translated into several of the dialects in use in Liberia, both for our mission and the General Church. We are happy to have our literature so widely used and appreciated.

And now we come to the latest addition to our publications. We expect *FIRST CENTURY CHRISTIANITY* by Father McVeigh Harrison, O.H.C., to be ready on

February first. This volume is a vindication of Catholic Faith and Practice on a basis of Biblical criticism and took Fr. Harrison twenty-two years to prepare. This means a tremendous amount of background reading on his part.

Though a scholarly book, it is lucid and readable and within the grasp, not only of priests but, of the average layman or woman. It is suitable for study and spiritual reading as well. There are over 1000 pages and will cost \$8.00, postpaid. This price is only possible because the greater part of the cost was covered by Father Harrison's friends. Orders may be sent to *HOLY CROSS PRESS* now.

Of course I cannot let the opportunity pass to tell you that we are notifying our donors of Christmas Gift Subscriptions that it is time to renew, and we hope to have each one renewed. And we are looking for a list of NEW Gift Subscriptions also. A blank card is enclosed in this issue for your use. Send all these in as soon as possible, please.

Your attention is called to the advertisement of St. Hilda's Guild. We do not handle these booklets. They must be ordered direct.

What? No fishing? Nope—I haven't been out for several weeks, even though my buddy nephew has been catching some good ones. All I can do is look at them when brought in and look forward to next season. And then . . . oh, boy!

*We of the Staff of Holy Cross Press pray  
that you will have a Blessed and  
Merry Christmas*